Ta’leem ul Islaam
(Teachings of Islaam)
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Part 3

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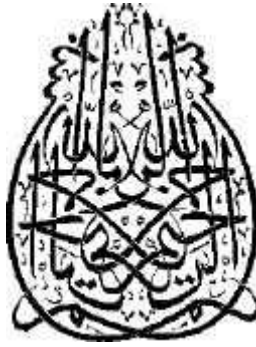
Section One

Taleemul Imaan

Aqaa'id (Beliefs)

Towheed

Question: What is the meaning of Towheed?
Answer: Believing with the heart that Allaah is One and then admitting it with the tongue is called Towheed.

Question: How will the creation know that Allaah is One?
Answer:

1. The intelligence of man (provided it is sound) accepts the fact that Allaah exists and that He is One. It is for

this reason that eminent intellectuals and philosophers always accepted the belief that Allaah is One.
2. Every one of the Ambiyaa عليهم السلام that Allaah sent informed the people that Allaah is One without any partner

Question: Does the Qur'aan teach us about Towheed?
Answer: Certainly. The Qur'aan elaborates on and is presently the only divine scripture today that propagates pure Towheed. Although the other scriptures from Allaah did discuss Towheed, but they had been changed by people and teachings contrary to Towheed had been added. It is to correct these changes to the other books and to spread true Towheed that Allaah sent Rasulullaah ρ and the Qur'aan.

Question: Which verses of the Qur'aan prove Towheed?
Answer: Every verse of the Qur'aan from beginning to end testifies to Towheed. Some of these are:

وَ اِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ (١٦٣)٪

TRANSLATION: Your Ilaah is but One Ilaah. There is no other Ilaah but Him, The Compassionate, The Most Merciful.[1]

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَ اُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ۭ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ (١٨ۭ)

TRANSLATION: Allaah is Witness *(He clearly proves to His creation)* **that there is no Ilaah but Him and the angels and men of knowledge** *(are also witnesses to this, as proven by their worship and glorification)*. *(Allaah is always)* **Maintaining** *(His creation)* **with justice** *(wisdom and sound judgement)*. **There is no Ilaah but Him The Mighty, The Wise.**[2]

[1] Surah Baqarah, verse 163.
[2] Surah Aal Imraan, verse 18.

قُلْ ہُوَ اللّٰہُ اَحَدٌ ۚ(۱)

Say, “He Allaah is One.”[1]

Apart from these there are countless other similar verses of the Qur'aan that prove Towheed.

Question: What is the real name of Allaah?
Answer: His real name is Allaah, which is referred to as His *Ismu Dhaat*

Question: What are His names apart from Allaah (such as *Rahmaan*, *Raheem*) called?
Answer: These are called His *Sifaat* (attributes)

Question: What is the meaning of *Sifaat*?
Answer: Allaah has many attributes such as being present forever (*Qadeem*), All Knowing (*Aleem*), All Powerful (*Qaadir*), Living (*Hayy*), etc. Every name of Allaah that describes any of His attributes are known as His *Sifaat*.

Take the example of a person whose name is Jameel. This is his real name (*Ismu Dhaat*) by which people know him and does not convey any attribute of his. However, because he has also studied books of Deen, has memorised the Qur'aan and can write, he may be called Aalim, Haafidh and a writer as well. These will be regarded as his *Sifaat*.

Question: Allaah has one real name, how many of these *Sifaat* (descriptive) names does Allaah have?

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[1] Surah Ikhlaas, verse 1.

Answer: Allaah says in the Qur'aan, "**Allaah has the most beautiful names, so call Him by** *(any or all of)* **them**"[1]. A Hadith of Bukhaari states that Allaah has 99 names.

The Malaa'ikah (Angels)

Question: Apart from the four highest ranking angels, are the ranks of all the other angels equal?
Answer: The four angels of high calibre who have been mentioned in the second part of Taleemul Islaam rank the highest amongst all the angels and the others then vary in their closeness to Allaah.

Question: What do the angels do?
Answer: There are countless angels in the heavens and the earth doing various duties. Allaah has given them various tasks in administering the affairs of this universe. They then fulfil these commands of Allaah.

Question: What are some of their tasks?
Answer: Hadhrat Jibra'eel υ conveys the messages, commands and books of Allaah to the Ambiyaa عليهم السلام. Sometimes he has also been charged with assisting the Ambiyaa عليهم السلام against their enemies and there were times when he was given the duty of inflicting punishment on disobedient nations.

Hadhrat Mikaa'eel υ has the task of ensuring that the creation receives their sustenance and that the rains fall. He has a large army of angels under his command, who

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[1] Surah A'raaf, verse 180.

fulfil these tasks. Some are charged with controlling the clouds, others control the winds and others control the rivers and oceans. All of them act in accordance with the commands of Allaah.

Hadhrat Israafeel υ has the responsibility of blowing the trumpet to signal the advent of Qiyaamah.

Hadhrat Isra'eel υ has the duty of removing the souls of creation when they die and he also has many other angels assisting him. The angels who extract the souls of the Mu'mineen are different from those who extract the souls of the Kuffaar.

Apart from the duties of these four eminent angels, some of the duties of other angels are as follows:

1. Every person has two angels with him all the time, referred to as the ***Kiraaman Kaatibeen*.** One of them keeps a record of all his good deeds and the other records all his sins.
2. Some angels have the responsibility of protecting people from calamities, especially children, the aged, the weak and others whom Allaah instructs them to protect
3. Some angels are charged with questioning people in the graves. The two angels who enter every grave for questioning are called ***Munkar* and *Nakeer*.**
4. Some angels have the duty of patrolling the earth in search of gatherings in which people are engaged in Dhikr, recitation of the Qur'aan, recitation of Durood, teaching the knowledge of Deen and various other pious activities. They then join such gatherings and make du'aa to Allaah to forgive the people in these gatherings.

The angels on duty alternate shifts during the day and night. Those on duty during the night leave for the heavens when the time for Fajr arrives and those on duty during the day leave at the time of Asr.

5. Some angels are appointed to tend to Jannah and fulfil various tasks there
6. Other angels tend to Jahannam
7. Some angels are carrying the Arsh of Allaah
8. Some angels are perpetually engaged in Tasbeeh and other forms of Ibaadah

Question: How do we know that the angels fulfil these various duties?
Answer: We have been informed about this in the Qur'aan and the Ahadeeth.

The Books of Allaah

Question: How do we know that the Torah, Zaboor and Injeel were revealed by Allaah?
Answer: These three books are mentioned in the Qur'aan.

Allaah says about the Torah:

اِنَّاۤ اَنۡزَلۡنَا التَّوۡرٰىةَ فِيۡهَا هُدًى وَّنُوۡرٌ
We have certainly revealed the Torah in which there is guidance and light[1]

Allaah says about the Zaboor:

وَاٰتَيۡنَا دَاوٗدَ زَبُوۡرًا
And We gave Dawood υ the Zaboor[2]

Allaah says about the Injeel:

وَ قَفَّيۡنَا بِعِيۡسَى ابۡنِ مَرۡيَمَ وَ اٰتَيۡنٰهُ الۡاِنۡجِيۡلَ
We sent Isa υ the son of Maryam, gave him the Injeel[3]

Muslims therefore learnt about these three scriptures from the Qur'aan.

Question: What if a person does not believe in the Torah, Zaboor and Injeel?
Answer: Such a person is a Kaafir because he is then rejecting what the Qur'aan states. **Rejecting what the Qur'aan explicitly mentions renders a person a Kaafir.**

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[1] Surah Maa'idah, verse 44.
[2] Surah Nisaa, verse 163.
[3] Surah Hadeed, verse 27.

Question: Is the Torah, Zaboor and Injeel that the Jews and Christians presently have with them the actual scriptures that were revealed by Allaah?
Answer: No. The Qur'aan makes it clear that they had altered these books. Therefore, the scriptures that the Jews and Christians currently have in their possession are adulterated versions of the original Torah, Zaboor and Injeel. A person should never believe that these are the originals.

Question: How do we know that some Ambiyaa عليهم السلام received *Sahifahs* (smaller scriptures)?
Answer: The Qur'aan states that Allaah revealed such booklets to some Ambiyaa عليهم السلام. For example, Surah A'laa speaks about the booklets that were given to Hadhrat Ibraheem υ.

Question: Is the Qur'aan the Book of Allaah or the Speech of Allaah?
Answer: The Qur'aan is both the Book of Allaah as well as the Speech of Allaah since the Qur'aan refers to itself as both.

Question: Which has the highest rank from amongst the Qur'aan, Torah, Zaboor and Injeel?
Answer: The Qur'aan enjoys the highest status of all.

Question: Why is the Qur'aan higher in status than the others?
Answer: Some of the many reasons are:

1. Every word and letter of the Qur'aan is guaranteed protection and not even the smallest detail can added or omitted until the Day of Qiyaamah. On the other hand, the other scriptures have been altered.
2. The text of the Qur'aan is miraculous and no one can ever compose anything to match even the shortest Surah of the Qur'aan.
3. Since the Qur'aan conveys the injunctions of the final Shari'ah to mankind, its injunctions abrogate those found in earlier scriptures.
4. Whereas the other scriptures were revealed all at once, the Qur'aan was revealed gradually over a period of 23 years as and when the occasion necessitated an appropriate injunction. In this manner, it seeped into the hearts of the people and thousands were able to accept its injunctions and become Muslims.
5. The Qur'aan has been preserved in the hearts of millions of Muslims since its transmission from heart to heart has been practised from the time of Rasulullaah ρ and will Inshaa Allaah continue until the Day of Qiyaamah. It is because of this that the enemies of Islaam have never succeeded in altering any part of the Qur'aan, let alone wiping it out completely. Inshaa Allaah, they will never have such an opportunity in future either.
6. The injunctions of the Qur'aan are so well balanced that they suit all types of people in all periods of time. There can therefore never be a nation that is unable to practise upon its injunctions. Because of this, there shall never be a need for another Shari'ah or another scripture. Rasulullaah ρ was made the Nabi for all people until the Day of Qiyaamah.

Risaalah (Prophethood)

Question: How many Ambiyaa عليهم السلام were there? Although we do not know the names of them all, who were the famous ones?
Answer: The names of some of the famous Ambiyaa عليهم السلام are:

- Hadhrat Aadam υ
- Hadhrat Sheeth υ
- Hadhrat Idrees υ
- Hadhrat Nooh υ
- Hadhrat Ibraheem υ
- Hadhrat Ismaa'eel υ
- Hadhrat Is'haaq υ
- Hadhrat Ya'qoob υ
- Hadhrat Yusuf υ
- Hadhrat Dawood υ
- Hadhrat Sulaymaan υ
- Hadhrat Moosa υ
- Hadhrat Haaroon υ
- Hadhrat Zakariyyah υ
- Hadhrat Yahya υ
- Hadhrat Ilyaas υ
- Hadhrat Yunus υ
- Hadhrat Loot υ
- Hadhrat Saalih υ
- Hadhrat Hood υ
- Hadhrat Shu'ayb υ
- Hadhrat Isa υ
- Hadhrat Muhammad ε

Question: TO which Arab tribe did Rasulullaah ρ belong?
Answer: Rasulullaah ρ belonged to the Quraysh tribe, which was the most respected and revered tribe in Arabia. The Quraysh were regarded to be the leaders of all the Arab tribes. Amongst the tribe of the Quraysh there were several families, from whom the noblest was the Banu Haashim. It was to this family of the Quraysh that Rasulullaah ρ was born. It is because of his affiliation with this family that Rasulullaah ρ is referred to as a Haashimi.

Question: Who was Haashim, whose family is known as the Banu Haashim?
Answer: Haashim was Rasulullaah ρ's great grandfather. Rasulullaah ρ's lineage therefore was Muhammad ε, the son of Abdullaah, who was the son of Abdul Muttalib, who was the son of Haashim, who was the son of Abd Manaaf.

Question: Are there any Ambiyaa عليهم السلام in the lineage of Rasulullaah ρ after Hadhrat Aadam υ?
Answer: Yes. Rasulullaah ρ was from the progeny of the Nabi Hadhrat Ismaa'eel υ, who was the son of Hadhrat Ibraheem υ. Apart from these two, the other Ambiyaa عليهم السلام in Rasulullaah ρ's lineage were Hadhrat Nooh υ, Hadhrat Idrees υ and Hadhrat Sheeth υ.

Question: At what age did Rasulullaah ρ receive revelation?
Answer: Rasulullaah ρ was 40 years of age when he started to receive *Wahy* (Divine revelation).

Question: What is the meaning of Divine revelation?
Answer: *Wahy* refers to the commands and speech of Allaah that was revealed to Rasulullaah ρ.

Question: How long did Rasulullaah ρ live after *Wahy* started to descend to him?
Answer: Rasulullaah ρ lived for 23 years thereafter; 13 years in Makkah and the remaining 10 years in Madinah.

Question: Why did Rasulullaah ρ move to Madinah?
Answer: The people of Makkah became enemies of Rasulullaah ρ when he started to propagate Islaam amongst them and to convince them to give up worshipping idols to worship Allaah Alone. They then started to harm Rasulullaah ρ. Despite this, Rasulullaah ρ persevered and tolerated their antagonism until the time came when it appeared that they would stop at nothing. It was then that they even plotted to assassinate Rasulullaah ρ. Allaah then commanded Rasulullaah ρ to leave Makkah and settle in Madinah, where many people had already accepted Islaam. The people of Madinah wanted Rasulullaah ρ to come and live with them. When Rasulullaah ρ and his companions from Makkah emigrated to Madinah, the people in Madinah assisted them in every way possible with open hearts.

After Rasulullaah ρ emigrated to Madinah, more and more Muslims also followed suit since they were all being harassed by the Kuffaar. The journey Rasulullaah ρ made from Makkah to Madinah is known as the Hijrah and those Sahabah ψ who emigrated to Madinah are called the Muhaajireen. The Sahabah ψ of Madinah who assisted the Muhaajireen are called the Ansaar.

Question: What was the opinion of the Arab people concerning Rasulullaah ρ before he started propagating Islaam?
Answer: The people regarded Rasulullaah ρ as one of the most honest and trustworthy people. In fact, they called him 'Ameen', which meant that he was a most trustworthy and dependable person. All the people respected him greatly.

Question: What is the proof that Rasulullaah ρ was the final Nabi and that none will come after him?
Answer:

1. The Qur'aan refers to Rasulullaah ρ as the seal of all the Ambiyaa عليهم السلام, meaning that he was the last.

2. Furthermore, Rasulullaah ρ himself stated, "I am the seal of all the Ambiyaa عليهم السلام and no Nabi will come after me."

3. In addition to this, the Qur'aan also states, "**Today I have perfected your Deen for you** *(leaving no room for additions or omissions)*, **completed My bounty upon you** *(because Islaam is a complete and everlasting code of life)* **and chosen Islaam as your Deen.**"[1] This verse makes it clear that Islaam will remain as the only complete Deen-religion in this world. Since no Deen-religion will come after Islaam, there is no need for another Nabi.

Question: What is the proof that Rasulullaah ρ enjoys the highest status from all the Ambiyaa عليهم السلام?

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[1] Surah Maa'idah, verse 3.

Answer: Several verses of the Qur'aan prove this, as do many Ahadeeth. For example, Rasulullaah ρ himself said, “I shall be the chief of the progeny of Aadam on the Day of Qiyaamah.” Since all the Ambiyaa عليهم السلام are amongst the progeny of Hadhrat Aadam υ, it follows that Rasulullaah ρ is their leader as well.

The Sahabah ψ

Question: Who is a Sahabi τ?
Answer: A Sahabi τ is a person who saw Rasulullaah ρ while he was a Muslim and he also then passed away as a Muslim.

Question: How many were the Sahabah ψ[1]?
Answer: There were many thousands of them who became Muslims and then passed away as Muslims.

Question: Are all the Sahabah ψ equal in rank?
Answer: While the ranks of the Sahabah ψ vary amongst themselves, they are still the highest ranking individuals amongst the Ummah.

Question: Who is the best of all the Sahabah ψ?
Answer: There are four Sahabah ψ who rank the highest from amongst them all. In order of rank, they are:

1. Hadhrat Abu Bakr τ, who ranks highest amongst the Ummah
2. Hadhrat Umar τ, who ranks second to Hadhrat Abu Bakr τ
3. Hadhrat Uthmaan τ, who ranks third
4. Hadhrat Ali τ, who ranks fourth

These four Sahabah ψ became Khalifah after the demise of Rasulullaah ρ in the very same order.

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[1] Sahabah ψ is the plural of Sahabi τ.

Question: What is a Khalifah?

Answer: After Rasulullaah ρ left this world, the person who took over his work of administering the affairs of the Muslims is called the Khalifah. The meaning of the word Khalifah is ‘deputy’ or ‘vicegerent’. It was by the unanimous consensus of all the Muslims that Hadhrat Abu Bakr τ must be the successor (Khalifah) of Rasulullaah ρ. He was therefore the first Khalifah. When he passed away, Hadhrat Umar τ became the second Khalifah, followed by Hadhrat Uthmaan τ as the third Khalifah and then Hadhrat Ali τ as the fourth Khalifah. These four are therefore known as the *Khulafaa Raashideen*.

The Awliyaa

Question: Who is a Wali?
Answer: A Wali is a Muslim who becomes the beloved of Allaah because he obeys the orders of Allaah and His Rasool ρ, engages in Ibaadah most of the time, avoids sin, loves Allaah and Rasulullaah ρ more than everything in this world.

Question: How can one recognise a Wali?
Answer: A Wali can be recognised because he is an abstinent Muslim who fears Allaah, engages in Ibaadah most of the time, is overcome by the love of Allaah and Rasulullaah ρ, does not desire this world and always keeps the Aakhirah in front of him.

Question: Can a Sahabi τ be described as a Wali?
Answer: In fact, every one of the Sahabah ψ can be called a Wali. By the blessing of being in the company of Rasulullaah ρ, the love of Allaah and Rasulullaah ρ overcame their hearts, they were engaged in Ibaadah most of the time, they avoided sin and always obeyed the commands of Allaah and His Rasool ρ.

Question: Can any Sahabi τ or Wali be equal in status to a Nabi υ?
Answer: Never. Regardless of how great a Sahabi τ or a Wali can be, he can never reach the status of a Nabi υ.

Question: Can any Wali who is not a Sahabi τ equal or transcend the status of a Sahabi τ ?

Answer: No. because the status of a Sahabi τ is so high, no Wali (who is not a Sahabi τ) can reach that status.

Question: There are some people whom people regard as Walis, but they carry out acts that are contrary to the Shari'ah. For example, they do not perform salaah and shave their beards. Are they really Walis?
Answer: A person who does anything contrary to the teachings of the Shari'ah can **never** be a Wali.

Question: Can any of the injunctions of the Shari'ah such as salaah be waived for a Wali?
Answer: No compulsory act of Ibaadah is waived for any Muslim as long as he is sane, conscious and able to carry out the act. At the same time, no sin is ever allowed either. When a capable person does not fulfil the obligatory acts of Ibaadah or regards something unlawful in the Shari'ah to be lawful for him, then such a person is irreligious and cannot be regarded to be a Wali.

Miracles

Question: What is a *Mu'jizah*?
Answer: On certain occasions Allaah had given the Ambiyaa عليهم السلام the ability to carry out feats that were supernatural and beyond the capability of any human. This was to prove to the people that the Nabi υ had been sent by Allaah. Such a feat carried out by the Ambiyaa عليهم السلام is known as a *Mu'jizah*.

Question: What types of *Mu'jizah* did the Ambiyaa عليهم السلام carry out?
Answer: There had been many types of *Mu'jizaaat*[1] that the Ambiyaa عليهم السلام have carried out. The more famous amongst these are the following:

Hadhrat Moosa υ:

- The stick of Hadhrat Moosa υ turned into a serpent that swallowed the snakes created by the magicians
- The hand of Hadhrat Moosa υ would shine brighter than the sun
- Hadhrat Moosa υ struck the sea with his stick, causing it to split into paths for him and his followers to pass through. When Fir'oun and his people were crossing through, the sea closed up and they were all drowned

[1] Plural of *Mu'jizah.*

Hadhrat Isa υ:

- By the command of Allaah, Hadhrat Isa υ was able to raise the dead back to life
- He could cure people who were born blind
- He could cure lepers
- He could blow life into birds of clay, after which they could fly away

Hadhrat Muhammad ε:

- Rasulullaah ρ was given the Qur'aan, which was his greatest *Mu'jizah*. Despite their best efforts for more than fourteen hundred years, the most learned scholars of Arabic have been unable to compose anything equal to even the shortest Surah of the Qur'aan
- The epic journey of *Mi'raaj*
- The splitting of the moon
- Rasulullaah ρ accurately predicted many occurrences that were seen to transpire exactly as he had predicted
- By his du'aa, food prepared for only a few people would be sufficient for hundreds of people to fill their bellies

There are so many other examples of the *Mu'jizaaat* that Rasulullaah ρ carried out. These are mentioned in the more detailed books of Islaam.

Question: What was the *Mi'raaj*?
Answer: One night while Rasulullaah ρ was awake and fully conscious, Allaah transported him from Makkah to Baytul Muqaddas and from there to the seven heavens and even further up to where Allaah permitted. During this

journey, Rasulullaah ρ also visited Jannah and Jahannam before returning back to where he left from. This journey is known as the *Mi'raaj.*

Question: What was the splitting of the moon?
Answer: One night the Mushrikeen of Makkah asked Rasulullaah ρ that he should show them a miracle. Rasulullaah ρ then split the moon into two parts, which they could all see clearly. The moon then joined together again.

Question: What is a *Karaamah*?
Answer: To increase the honour of the pious people amongst other in this world, Allaah also grants them the ability to carry out feats that are supernatural and beyond the capability of any human. Such acts are called *Karaamaat* (plural of *Karaamah*).

Question: What is the difference between a *Karaamah* and a *Mu'jizah*?
Answer: When a person claiming to be a Nabi performs an miracle , it is known as a *Mu'jizah*, but when a miracle is performed by a pious person who does not claim to be a Nabi, then the act is called a *Karaamah*. However, when a supernatural act is carried out by a person who acts contrary to the Shari'ah, then the act is called *Istidraaj*.

Question: It is necessary for a Wali to perform a *Karaamah*?
Answer: No, a person can be a Wali even though he does not display any *Karaamah*.

Question: What about some *Fakirs* who oppose the Shari'ah and still carry out supernatural feats?
Answer: This is an example of *Istidraaj*. It is by no means a *Karaamah* and such a person cannot be called a Wali. Regarding their feats to be acts of *Karaamah* is a deception of Shaytaan.

Section Two

Taleemul Arkaan

The Injunctions of Deen

Injunctions Pertaining to Wudhu

Question: How serious is it to perform salaah without wudhu?
Answer: It is a serious sin to do so. In fact, some Ulema are of the opinion that to do so intentionally will render a person a Kaafir.

Question: What is the proof for wudhu being a condition for salaah?
Answer: Allaah says in the Qur'aan:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْہَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَ اَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ

TRANSLATION: O you who have Imaan! When you stand up to perform salaah, wash your faces, your arms up to *(and including)* **the elbows, pass wet hands over your heads and** *(wash)* **your feet up to** *(and including)* **your ankles.**[1]

Rasulullaah ρ said, "Purity is the key to salaah."[2]

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[1] Surah Maa'idah, verse 6.
[2] Tirmidhi.

Injunctions Pertaining to The Faraa'idh of Wudhu

Question: What will one describe as washing?
Answer: Washing a limb entails pouring water over the limb in such a way that at least one or two drops drip off. This is the minimum requirement to fulfil the act of washing and anything less will not be regarded as washing. For example, if a person merely moistened his hands and passed them over a limb in such a manner that nothing dripped off, then that limb will not be considered washed. The wudhu will therefore not be valid.

Question: How many times does a limb need to be washed to fulfil the Fardh requirement?
Answer: It is Fardh (obligatory) to wash the limb only once. Washing them thrice if Sunnah and washing more than thrice is not permissible and regarded as Makrooh (disliked).

Question: To what extent must the face be washed?
Answer: The face needs to be washed from the hairs of the forehead to beneath the chin and from the lobes of one ear to the lobes of the other.

Question: When washing the limbs that are Fardh (obligatory) to wash, will the wudhu be valid if any part of them is left dry?
Answer: The wudhu will **not** be valid if even a hair's breadth of the limb is left dry.

Question: If a person has six fingers on one hand, will it be Fardh (obligatory) to wash the sixth finger?

Answer: Yes, it will be Fardh. In a like manner, it will also be Fardh to wash any other extra part of the body that occupies an area that it Fardh to wash.

Question: What is the meaning of *Masah*?
Answer: *Masah* refers to moistening the hand and then passing it over a limb.

Question: When making *Masah* of the head, will it suffice to use the water on the hands after washing it or is it necessary to wet the hands again?
Answer: Although it is best to wet the hands again, it will suffice to use the same water that is on the hands. However, *Masah* cannot be made with the hands once the hands have already been used for *Masah* unless it is moistened again with fresh water. In a like manner, *Masah* will also not be permissible with hands that have been moistened with the water remaining on a washed limb or with the moisture remaining on a limb upon which *Masah* has been made.

Question: If rain fell on the bare head and *Masah* is made after moistening the hand with this rainwater, will the *Masah* be valid?
Answer: Yes, it will be.

Question: It is Fardh to wash the insides of the eyes as well in wudhu?
Answer: It is not Fardh to wash neither the insides of the eyes, the insides of the nose, nor the insides of the mouth during wudhu.

Question: If the head is shaved after wudhu or the nails are cut, will it be necessary to repeat the *Masah* of the head or the washing of the nails?
Answer: No.

Question: If a person's arm is amputated from below the elbow, will it be necessary to wash the arm?
Answer: Yes, it will be *Fardh* to wash whatever remains of the elbow and whatever is beneath it.

Injunctions Pertaining to The Sunan of Wudhu

Question: What if no *Niyyah* (intention) was made for the wudhu?
Answer: The wudhu will still be valid if no intention was made. Therefore, wudhu will be made if a person fell into a river or got caught in the rain and had all the limbs of wudhu washed.

Question: How is the *Niyyah* (intention) of wudhu made?
Answer: The person performing wudhu should have the intention that he would like to attain purity by getting rid of impurities so that acts of Ibaadah such as salaah can be permissible for him to carry out. The *Niyyah* will be complete by merely having this intention in mind.

Question: Is it necessary to verbally state this intention?
Answer: No, it is not. Of course, there is no harm in doing so.

Question: What intention is to be made when a person performs wudhu while he is already in the state of wudhu?
Answer: He ought to make the intention of attaining the virtue and rewards of performing a second wudhu upon the first wudhu.

Question: Does the entire *Tasmiya* have to be recited before starting wudhu?
Answer: One may recite one of the following three forms of *Tasmiya*:

1. بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ
2. بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ الْعَلِيِّ الْعَظِيْمِ وَ الْحَمْدُ لِلّٰهِ عَلَى دِيْنِ الْاِسْلَامِ
3. بِسْمِ اللهِ الرَّحْمنِ الرَّحِيمِ وَ الْحَمْدُ لِلّٰهِ

Question: What about using the *Miswaak* and how should it be used?
Answer: It *Sunnah Mu'akkadah* (an emphasised Sunnah) to use the *Miswaak* and using it holds great rewards and tremendous benefits. The *Miswaak* is a root of a tree such as the Peelu tree or the branch of a tree such as the Neem tree. It should be no longer than a hand's span in length. It should be washed before using as well as after using it. One needs to start brushing the teeth on the right side of the mouth, after which the teeth on the left need to be brushed. One should brush the teeth thrice, washing the *Miswaak* between each one of the three cycles.

Question: What (is the rule) about gargling the mouth?
Answer: It is Sunnah to gargle the mouth during wudhu, but this should be avoided when fasting. The water should be taken into the mouth with the right hand.

Question: How should the nostrils is rinsed during the wudhu?
Answer: Water should be taken to the nose in the right hand and then inhaled into the nostrils. However, it should not be inhaled so deeply that the water reaches into the head. However, when fasting, the water should not be inhaled, but the nostrils need only be rinsed lightly. Both gargling and rinsing the nostrils are *Sunnah Mu'akkadah*.

Question: Which part of the beard is it Sunnah to make *Khilaal*[1] of?
Answer: It is Sunnah to pass the wet fingers through the bottom and inner parts of the beard. As for the part of the beard that is attached to the face, it will be Fardh (obligatory) to wash those hairs.

Question: How is *Khilaal* made of the fingers?
Answer: *Khilaal* of the fingers is done by passing the fingers of one hand through the fingers of the other hand. *Khilaal* of the toes is done by passing the little finger of the left hand through the toes, starting with the right foot and then the left foot.

Question: How is *Masah* of the entire head to be done?
Answer: Both hands are to be wet. Thereafter, place the fingers upon the hair of the forehead and draw the hands back over the head with the palms passing over the hairs as well. After passing the hands towards the back up to the nape, bring them forward in the same manner. In this way, ensure that all of the head has been touched with the wet hands.

Question: Is it necessary to wet the hands again to make *Masah* of the ears?
Answer: No. The water used to wet the hands for the *Masah* of the head will suffice for the *Masah* of the ears. While *Masah* of the inner ear is made with the index fingers, *Masah* of the outer ear is made with the thumb.

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[1] *Khilaal* of the beard refers to passing wet hands through the beard.

Injunctions Pertaining to The Mustahabbaat of Wudhu

Question: Is it Sunnah or Mustahab to start with the right side?
Answer: While some Ulema maintain that it is Sunnah, others are of the opinion that it is Mustahab.

Question: How is *Masah* of the neck made?
Answer: *Masah* of neck is made by passing the backs of the fingers across the neck. **It is an act of Bid'ah to make *Masah* of the throat.**

Question: What are the etiquettes of wudhu?
Answer: Amongst the many etiquettes of wudhu are:

1. Wetting the little fingers and then passing them into the ear holes
2. Performing wudhu before the time for salaah sets in
3. Rubbing the limbs after washing them
4. Moving rings worn on the fingers when washing the hands
5. Not speaking of worldly maters while performing wudhu
6. Not splashing water on the face
7. Not using more water than necessary
8. Reciting *Bismillaah* every time a limb is washed
9. Reciting Durood after wudhu
10. Reciting the *Kalimah Shahaadah* after wudhu followed by the du'aa: "”

    INSERT ARABIC

11. Drinking the left over wudhu water while standing

12. Performing two Rakaahs of *Tahiyyatul Wudhu* salaah after the wudhu

Injunctions Pertaining to Factors that Nullify Wudhu

Question: How much of an impure substance flowing from the body will nullify the wudhu?
Answer: Any amount of impure substance flowing from the body will nullify the wudhu when it flows on to an area that is Fardh (obligatory) to wash during either wudhu or Ghusl.

Question: Will wudhu be nullified is blood flowed inside the eye without emerging?
Answer: No. this is because it is not Fardh (obligatory) to wash the insides of the eye during either wudhu or Ghusl.

Question: If blood oozes out of a wound and is wiped off before it comes out of the wound, and this is then repeated several times, will the wudhu be nullified?
Answer: It should be seen whether the blood would have come out of the wound if not wiped off. If the blood was sufficient to have flowed on to an area that needs to be washed in wudhu or Ghusl, then the wudhu will be terminated. If it was not that much, then the wudhu will not be nullified.

Question: When will vomiting nullify the wudhu?
Answer: If blood, pus, food or drink is vomited and it is the amount of a mouthful, then this will nullify the wudhu. However, if it is only phlegm, then it will not nullify the wudhu.

Question: What if small amounts are vomited several times?

Answer: If a person vomited several times as a result of the same bout of nausea, then it would be seen whether the individual amounts of vomit amount to a mouthful. If they do, they will nullify the wudhu and if not, they will not nullify the wudhu. However, if a person vomited less than a mouthful a result of one bout of nausea and (after that bout of nausea disappeared, he) then vomited a second time as a result of another bout of nausea, then the wudhu will not be nullified if the two add up to more than a mouthful. This is because the bouts of nausea were separate and will not be added together.

Question: If blood or pus from a pimple stains the clothing, will the clothing be regarded as pure or impure?
Answer: If the blood or pus was so little that it would not have flowed outside of the pimple, then the clothing will be pure. However, it would be best to wash the stain off.

Question: Will vomit be pure or impure if it is less than a mouthful?
Answer: It is **not** pure.

Question: Will wudhu be nullified if a leech attached itself to the body and sucked some blood or if a person is bitten by a mosquito or a wasp?
Answer: The sucking of blood by a leech will nullify the wudhu even if no blood flowed from the wound after the leech was removed. This is because the leech drinks so much blood that is allowed out of the wound, it would certainly flow out. As for the bites of mosquitoes and wasps, they do not drink that much of blood that would be able to flow out of the wound.

Question: What type of sleep will **not** nullify the wudhu?
Answer: Wudhu will not be nullified by sleeping when:

- Standing upright without leaning against anything
- Sitting without leaning against anything
- In any posture of salaah such as Qiyaam, Sajdah, etc

Question: Are there any people whose wudhu is not nullified by sleeping?
Answer: Yes. The wudhu of the Ambiyaa عليهم السلام would not be nullified by sleep. This was a specialty of theirs and exclusive to them.

Question: Does laughing aloud during salaah nullify the wudhu?
Answer: Laughing aloud refers to laughing in a manner that others can hear. Doing so in salaah will nullify the wudhu when the following conditions are met:

1. The person laughing is of age since the laughter of an immature child will not affect his wudhu
2. The person is awake since the laughter of a person who has fallen asleep in salaah will not affect his wudhu
3. The salaah being performed is one which includes Ruku and Sajdah. Therefore the laughter of a person performing the Janaazah salaah will not affect his wudhu.

Question: Will looking at the *Awrah*[1] of another person nullify the wudhu?

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[1] That portion of the body that is Fardh (obligatory) to cover.

Answer: The wudhu will **not** be nullified by looking at one's own *Awrah* or that of another person.

Injunctions Pertaining to Ghusl

Question: How many types of Ghusl are there?
Answer: There are three types of Ghusl, viz. Fardh (obligatory), Sunnah and Mustahab.

Question: How many types of Fardh Ghusl are there?
Answer: There are six types, which have been mentioned in one of the previous parts of Taleemul Islaam.

Question: How many types of Sunnah Ghusl are there?
Answer: There are four types:

1. Ghusl for the Jumu'ah salaah
2. Ghusl for both the Eid salaahs
3. Ghusl for entering into the state of Ihraam
4. Ghusl for starting the *Wuqoof* at Arafaat

Question: How many types of Mustahab Ghusl are there?
Answer: There are many types of Ghusl that fall into the category of Mustahab, such as:

1. Ghusl for the 15th night of Sha'baan, also known as the night of Baraa'ah
2. Ghusl during the night of Arafaat, which is the night between the 8th and 9th days of Dhul Hijjah
3. Ghusl when a solar or lunar eclipse occurs
4. Ghusl for the *Istisqaa* salaah
5. Ghusl before entering the blessed cities of Makkah and Madinah
6. Ghusl after bathing a corpse
7. Ghusl when entering into the fold of Islaam

Question: If a person in need of Ghusl falls into a river or is so drenched in rain that all of his body is washed, will the Ghusl be done?
Answer: Yes, the Ghusl will be complete as long as he rinses his mouth and nostrils as well.

Question: Is it permissible to face the Qibla when performing Ghusl?
Answer: It will **not** be permissible to face the Qibla during the Ghusl if one is naked. However, if the *Awrah* is covered, there would be no harm in doing so.

Question: Is it alright to perform Ghusl while naked?
Answer: It will be permissible on condition that the Ghusl is taken in privacy where others cannot see one's body.

Question: How many acts are Makrooh in Ghusl?
Answer: The following acts are Makrooh:

1. Using more water than is necessary
2. Speaking while naked
3. Facing the Qibla while naked
4. Taking a Ghusl contrary to the Sunnah method

Question: If one did not perform wudhu before the Ghusl, will it be necessary to do so afterwards before performing salaah?
Answer: Wudhu is included in the Ghusl and there will therefore be no need to perform wudhu again.

Injunctions Pertaining to Masah on Socks[1]

Question: From when is the duration of the Masah counted?
Answer: From the time that the wudhu is nullified. Therefore, one day and night or three days and nights will start counting from the time that the wudhu is nullified. For example, if a person wore the socks on Friday after performing wudhu at the time of Fajr and the wudhu ended at the time of Zuhr, the duration will be counted from the time of Zuhr. Therefore, if he is not a Musaafir (traveller), he will be able to make *Masah* on the socks until Zuhr on Saturday. However, if he is a Musaafir, he will be able to make *Masah* on them until Zuhr on Monday.

Question: What nullifies the *Masah* on socks?
Answer: Apart from everything that nullifies wudhu, the following factors will nullify the *Masah*:

1. The expiry of the duration of *Masah*
2. Removing the socks
3. A hole in the socks equal in size to three small fingers

Question: Does the wudhu have to be repeated if the socks are removed while a person is in a state of wudhu or if the duration of *Masah* expires while the person is in a state of wudhu?

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[1] This does not refer to normal socks, but socks that are watertight and very durable, such as leather socks and others that qualify.

Answer: In both cases the feet need only be washed. However, it will be Mustahab to repeat the entire wudhu.

Question: What happens if a Musaafir made *Masah* on his socks and then returned home after a day and a night had expired?
Answer: He will have to remove the socks and start the *Masah* all over again.

Question: What if a *Muqeem* made *Masah* on his socks and then became a *Musaafir*?
Answer: If he commenced the journey before a day and night had passed, then he may continue the duration of three days and nights. However, if he started the journey after the day and night had passed, he would have to start the *Masah* all over again.

Question: What if the socks have several small holes?
Answer: In this case, the collections of holes need to be added up. If they collectively equal the size of three small fingers, then *Masah* will **not** be permissible. If not, then it will be permissible. However, if the holes on both socks equal the size of three small fingers, then *Masah* will be permissible as long as the holes on each individual sock do **not** equal the size of three small fingers.

Injunctions Pertaining to Najaasah Haqeeqi

Question: How can one purify leather (such as leather socks) from an impurity that has a visible mass (such as stool)?
Answer: Leather can be purified from such an impurity by rubbing it on the ground or something else which causes the impurity and its effect to disappear.

Question: How will such items be purified from impurities such as urine, wine, etc?
Answer: When the impurity is not only a visible mass but something such as urine, then rubbing it off will not suffice. The leather will then have to be washed until all traces of the impurity are removed.

Question: Will steel and other metal items such as knives and swords be purified by simply wiping off the impurity without washing?
Answer: Items made from metal that is not decorated or rusted can also be purified from impurities by rubbing or wiping them off so that all traces of the impurity are removed. This can be attained without washing. The same applies for items made of glass, china, ivory and bone.

Question: What do you mean when you say "not decorated".
Answer: This means that the item must not have any work on it that causes it to have depressions or protrusions. Such unevenness prevents rubbing and wiping from removing all traces of the impurity (because of which the item needs to be washed). However, if the decoration is

merely done by painting, the item may be cleansed by rubbing or wiping (when unevenness will not retain the impurity).

Question: How can the ground be purified when an impurity such as urine falls on it?
Answer: When the ground dries and there are no traces of the impurity (such as colour, smell, etc) then the ground will be considered pure.

Question: How will brick or stone walls and floors be purified from impurities?
Answer: When the bricks or stones dry and there remains no traces of the impurity (such as colour, smell, etc) then they will be considered pure.

Question: When an item needs to be washed to attain purity, when will it be considered pure if it cannot be squeezed? Examples of such items are utensils and thick bedding.
Answer: To purify such items, they need to be left after washing until water stops dripping from them. They should then be washed a second time and left again to drip dry. Finally, the process needs to be repeated for the third time before they can be regarded as being pure. Such items need to be rubbed as hard as possible when washing and every effort made to purge the impurity.

Question: Can an earthen utensil be purified?
Answer: Earthen utensils can be purified by washing in the manner described in the question above.

Question: Will impurities such as dung be considered pure after they are burnt and turn to ash?
Answer: The ash of impurities will be regarded as pure.

Question: What if a mouse falls in and dies in butter?
Answer: If the butter has solidified, it may be purified by removing the dead mouse and the butter immediately adjoining its body. However, if the butter was liquefied, then all of it will be rendered impure.

Question: How can impure butter or oil be purified?
Answer: The impure butter or oil should be boiled in an equal amount of water. The butter or oil left upon the surface of the water may then be removed and boiled again in a like manner twice more. The butter or oil will then be considered as being pure after the third boil.

Injunctions Pertaining to Istinjaa

Question: Which methods of *Istinjaa* are Makrooh?
Answer: It is Makrooh to do *Istinjaa* in the following two situations:

1. When facing the Qibla or facing the back towards the Qibla
2. When doing *Istinjaa* in a place where one can be seen by others

Question: What factors are Makrooh when relieving oneself?
Answer:

1. Facing the Qibla or facing the back towards the Qibla while relieving oneself
2. Standing while urinating
3. Relieving oneself in a river, dam or a well
4. Relieving oneself close to one of these
5. Relieving oneself close to the walls of a Masjid
6. Relieving oneself in a graveyard
7. Relieving oneself in a hole of a mouse or any other creature
8. Speaking while relieving oneself
9. Urinating upon higher ground while sitting on lower ground
10. Relieving oneself at a place that people regularly pass through
11. Relieving oneself at a place where people clean themselves, such as a bath

Injunctions Pertaining to Water

Question: Is it permissible to perform wudhu with water heated by the sun?
Answer: Although it is permissible, it is best not to

Question: If water dripping off the washed limbs fall back into the utensil of water, will it be permissible to make wudhu with this water?
Answer: The water dripping off a washed limb (that is not messed with any *Najaasah*) is referred to as *Musta'mal* water. **When *Musta'mal* water mixes with non-*Musta'mal* water, the rule is that wudhu will be permissible with the mixture as long as the *Musta'mal* water is less in quantity.** If the *Musta'mal* water is equal to or more than the non-*Musta'mal* water then wudhu and Ghusl will not be permissible with it.

Question: Will wudhu be permissible with water that is mixed with something pure such as soap, saffron, etc?
Answer: Wudhu will be permissible with such water if only one or two qualities of the water change. However, as soon as all three qualities[1] change and the water thickens, wudhu will **not** be permissible.

Question: If the exposed surface of a pond is smaller than the requirement of the Shari'ah for a large pond, but it is broader beneath and the bottom is larger than the

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[1] The three qualities referred to here are taste, colour and smell.

requirement of the Shari'ah, will such a pond qualify as to fall into the category of running water?

Answer: If the surface area is covered by something that does not touch the water, the pond will qualify. However, if the portion covering the surface (restricting the surface area) touches the water then the pond will not qualify regardless of how large the bottom is.

Injunctions Pertaining to Well Water

Question: What if droppings of pigeons or sparrows fell into a well?
Answer: A well will **not** be rendered impure by small quantities of droppings from a pigeons, sparrows, camels, goats and sheep.

Question: What if a Kaafir entered the well to draw water and became immersed in the water?
Answer: The water will not be contaminated if the Kaafir had a bath before entering and was wearing clean clothing. However, if he did not bath and entered with the clothing he had been wearing, then the water will become impure and all of it will have to be removed. This is because the bodies and clothing of the Kuffaar are generally impure.

Question: What bucket will be used to remove water when it needs to be purified when there is no special bucket used at the well?
Answer: When people use their own buckets or the special bucket for the well is too small or too large, a medium sized bucket should be used.

Tayammum

Question: What is Tayammum?
Answer: Tayammum is used to acquire purity from Najaasah Hukmi using sand or substances that fall into the category of sand.

Question: When will it be permissible to perform Tayammum?
Answer: Tayammum will be permissible when:

- There is no water available
- When using water will cause illness
- When using water will cause a present illness to worsen

Question: Under what situations can water be considered unavailable?
Answer: When the water is further than a mile away or the water is inaccessible. For example:

- Water is available outside, but one fears for his safety if he leaves the house because of enemies, robbers, dangerous animals, etc
- Water is available in a well, but there is a dangerous animal or reptile at the well
- A person has very little water and using it for wudhu may cause him to suffer extreme thirst or dehydration since he will then have nothing for drinking
- There is water in a well, but no bucket or rope to draw the water
- There may be water, but the person is unable to get to it and there is none to assist him

Question: When will fear of illness be justified?
Answer: When a person had had experience of falling ill through the use of water or he has been advised by a person who is knowledgeable about such matters.

Question: Please explain in more detail what is meant by the water being a mile away?
Answer: If a person has no water with him and has been told by a reliable person that water is available a mile away, then it will be compulsory for him to get to the water to perform wudhu. The same will apply if he believes he will be able to reach water within a mile. However, he need not travel to get the water if there is none to tell him, he has no idea where to find water or the water is more than a mile away. In this case, he may perform the Tayammum.

Question: How many acts are Fardh (obligatory) in Tayammum?
Answer: Three acts are Fardh (obligatory) in Tayammum:

1. The intention
2. Striking both hands on sand and then wiping them over the face
3. Striking both hands on sand and then wiping them over both arms including the elbows

Question: What is the method of performing Tayammum?
Answer: First make the intention of performing Tayammum to be rid of impurity so that one may perform salaah.

Then strike both hands on heaps of soil and if extra sand remains on the hands, it should be blown away or dusted off. Thereafter pass the hands over the entire face in such a way that no part of the face is left untouched. Even a hair’s width left untouched will render the Tayammum invalid.

Thereafter, the hands should again be struck on the sand and passed over both arms, including the elbows. This should be started at the fingers of the hands. Firstly, the four fingers (excluding the thumb) of the left hand must be passed over the bottom of the right hand, starting from the fingers, and ending at the elbow. In this way, Masah is made of the bottom of the right hand.

Then the palm of the left hand must be used to pass over the top of the right hand, starting from the elbow of the right hand. The palm should be drawn towards the fingers, and finally the inside of the thumb of the left hand must be passed over the top of the thumb of the right hand. From this point on, the right hand will now be passed over the left in the same way.

Rings will have to be moved on the finger, or completely removed. Khilaal must be made of the fingers so that no part is left untouched. It is also Sunnah to make Khilaal of the beard.

Question: Can Tayammum be made in place of both wudhu and Ghusl?
Answer: It is permissible to make Tayammum in place of both.

Question: What substances can be used to make Tayammum?
Answer: Tayammum can be made with:

- Clean sand
- Grit
- Stone
- Lime
- Baked and unbaked clay utensils that are unpainted
- Baked and unbaked bricks made of sand
- Walls made of bricks, stone or lime
- Clean dust

Question: What substances cannot be used to make Tayammum?
Answer: Tayammum cannot be made with:

- Wood
- Steel
- Gold
- Silver
- Copper
- Brass
- Aluminium
- Glass
- Wheat
- Barley
- Cloth
- Ash

Apart from these there are many more substances upon which Tayammum cannot be made. The broad principle that applies here is that Tayammum is **not** permissible on

any substance that can melt or which turns into ash when burnt.

Question: Will Tayammum be permissible on a brick or lime wall that has no dust on it?
Answer: There is no need for dust to be on an item when it is an item regarded as permissible for Tayammum.

Question: Will Tayammum be permissible on items that are not regarded as permissible for Tayammum when such items are covered with dust?
Answer: Yes, when there is so much dust covering the item that it attaches to the hands when they are struck. When struck the dust should either fly or there will be a mark left by the hand.

Question: Will it be permissible to perform with Tayammum if the intention when making Tayammum was to touch or recite the Qur'aan, to enter a Masjid, to call out the Adhaan or to reply to a greeting?
Answer: No, it will not be permissible to perform salaah with such a Tayammum.

Question: Will it be permissible to perform with Tayammum if the intention when making Tayammum was to perform the Janaazah salaah or to perform Sajdah Tilaawah?
Answer: Yes, it will be permissible to perform salaah with such a Tayammum.

Question: What if Tayammum was made when no water was available, salaah then performed and then water became available after the salaah was performed?

Answer: The salaah will remain valid. There will be **no** need to repeat the salaah even if the water became available during the time of the salaah.

Question: What nullifies the Tayammum?
Answer: Tayammum is nullified by all factors that nullify wudhu. The Tayammum made for Ghusl will be nullified by Hadath Akbar. Tayammum will also be nullified:

- When water is found (if Tayammum was made because of no water)
- When water became accessible (if Tayammum was made because of no access to water)
- When the illness or wound is cured (if Tayammum was made because of it)

Question: If Tayammum was made for a particular salaah, will it be valid for another salaah as well?
Answer: As long as the Tayammum is not nullified by the factors above, it can be used for as many salaahs as possible. Similarly, the Tayammum made for a Fardh salaah can be used for Nafl salaahs, for the Janaazah salaah, for reciting the Qur'aan, for Sajdah Tilaawah and for all other acts of Ibaadah as well.

Question: What is the duration of Tayammum?
Answer: Tayammum can be made for as long as water is unavailable, inaccessible or for as long as the illness lasts even if this continues for years.

The Second Precondition (Shart) of Salaah: For the Clothing to be Pure

Question: What is meant by purity of the clothing?
Answer: It is necessary for all the clothing worn while performing salaah to be pure. This includes all garments such as the upper garment, the lower garment, the hat, the turban, etc. This means that none of the garments should have more than a Dirham sized amount of Najaasah Ghaleezah or more than quarter of its size of Najaasah Khafeefah. Although salaah will be valid if the garments have less than a Dirham sized amount of Najaasah Ghaleezah or less than quarter of its size of Najaasah Khafeefah, but such a salaah will be Makrooh.

Question: What if one end of a turban is impure and the person performing salaah ties the other (pure) end on his head and performs salaah?
Answer: If a garment moves when the person in salaah moves, then it will be said to be attached to him and will have to be pure for the salaah to be valid. The salaah in the case described will not be valid since the impure end of the turban is certainly attached to the person.

The Third Precondition (Shart) of Salaah: For the Place of Salaah to be Pure

Question: What is meant by purity of the place of salaah?
Answer: It is necessary for those places to be pure where the person performing salaah will be placing his feet, knees, hands and forehead at the time of Sajdah.

Question: What if the opposite ends of these places are impure?
Answer: If the surface upon which salaah is performed is hard or firm (such as a solid floor, firm plank, etc), then it does not matter if the opposite end is impure. It is only necessary for that area to be pure upon which the person places his body.

However, if the area is not something solid (like a sheet), then the salaah will not be valid if one end is impure.

Question: What if a sheet or mat is double folded and the bottom part is impure?
Answer: If the two parts are not stitched together and the upper (pure) part is so thick that neither the smell nor colour of the impurity can affect it, then salaah will be valid. However, if both are joined to each other, it is best not to perform salaah upon it.

Question: What if a clean and pure cloth or mat is placed upon an impure surface to perform salaah?
Answer: If neither the smell nor colour of the impurity can affect the cloth or mat, then salaah will be valid.

Question: What if the place of salaah is pure, but there are impurities in the vicinity that give off a stench?
Answer: The salaah will be valid. However, it is not good to perform salaah in such a place when there are other options.

The Fourth Precondition (Shart) of Salaah: To Conceal the Awrah

Question: What is meant by concealing the *Awrah*?
Answer: The *Awrah* of a man is the area between his navel and his knees. It is Fardh (obligatory) to cover this part of the body while performing salaah as well as when not. **As for women, in salaah they need to cover all of their body apart from their hands, feet and face.** Covering this is Fardh (obligatory) in salaah. **Although it is not Fardh (obligatory) for women to cover the face in salaah,** it is not permissible for them to expose their faces in front of men who are not Mahram.

Question: What if any part of the *Awrah* becomes exposed unintentionally during the salaah?
Answer: If a quarter or more of a limb is exposed for the duration it takes to recite *Tasbeeh* ("*Subhaana Rabbiyal Azeem*") thrice, then the salaah will be rendered invalid. However, if the person immediately covered the area before this duration of time, then the salaah will be valid.

Question: What if a person performed salaah naked in the darkness?
Answer: If clothing was available and he did so, then the salaah will not be valid regardless of whether it was dark or bright.

Question: What if a quarter of a limb was intentionally exposed?
Answer: The salaah will then be nullified.

Question: What if a person does not have any clothing?

Answer: If a person has no clothing at all and has nothing else to cover his *Awrah* (such as leaves, paper, etc), then he may proceed with salaah in a seated position. It is then best to complete the Ruku and Sajdah using indications.

The Fifth Precondition (Shart) of Salaah: The Time of Salaah

Question: How is the time a precondition for salaah?
Answer: Every salaah needs to be performed at the time fixed for it. The salaah will not be valid if performed before the fixed time and if performed after the time, it will not be regarded as performed, but will be called Qadhaa.

Question: During how many times in a day is salaah Fardh (obligatory)?
Answer: There are five Fardh (obligatory) salaahs during the day and night, with the Witr salaah being Waajib (compulsory).

Question: What is Fardh (obligatory), Waajib (compulsory), Sunnah and Nafl?

Answer: ***FARDH.***

A Fardh is that obligatory act, which is taken from a clear and definite source (Qat'ee Daleel). The person who rejects this becomes a Kaafir. The person who neglects it without any excuse will be a sinner, and will suffer punishment. Examples of this are the five daily salaah, and fasting in Ramadhaan.

A Waajib (compulsory) act is that compulsory act, which is taken from a source that is not absolutely clear and definite (Dhanni Daleel). The person who rejects this will not become a Kaafir. The person who neglects it without an excuse will be a sinner and will suffer punishment. Examples of these are the Witr salaah and the two Eid salaahs.

A Sunnah is an act that Rasulullaah ρ or the Sahabah ψ carried out or instructed that it be carried out.

A *Nafl* is that act, the virtue of which is proven in the Shari'ah. A person will gain rewards by carrying it out, but will not be punished for neglecting it. It is also referred to as *Mustahab*, *Mandoob* and *Tatawwu*.

Question: How many types of Fardh are there?
Answer: There are two types:

1. Fardh Ain: This is that Fardh act, which is obligatory on every Muslim, e.g. salaah, fasting. Whoever neglects it without valid reason is a sinner.

2. Fardh Kifaayah: This is that Fardh, which all Muslims do not have to do if some of them carry it out. However, if none carry it out, everyone will be sinful, e.g. the Janaazah salaah.

Question: How many types of Sunnah are there:
Answer: Two types:

1. *Sunnah Mu'akkadah*: This is that act, which Rasulullaah ρ always did, commanded that it be done, or never left out

without an excuse. It is a sin to neglect these acts without an excuse, e.g. the two Rakaahs of Sunnah before the Fardh of Fajr.

2. *Sunnah Ghair Mu'akkadah*: This is an act that Rasulullaah ρ did most of the time, but which he sometimes left out without an excuse. A person will gain more reward for this act than he would gain for a Mustahab act, but will not be sinful if he leaves them out. These are also referred to as *Sunan Zawaa'id*.

Question: What is meant by *Haraam, Makrooh Tahreemi* and *Makrooh Tanzeehi*?
Answer:

Haraam: This is that forbidden act, which is taken from a clear and definite source (Daleel Qat'ee). The person who rejects it will become a Kaafir. The person who carries it out will be a sinner, and will suffer punishment.

Makrooh Tahreemi: This is that forbidden act, which is taken from a source that is not absolutely clear and definite (Daleel Dhanni). The person who rejects this will not become a Kaafir.

Makrooh Tanzeehi: This is that act which is sinful though not punishable to carry out, but which will accrue great rewards if avoided.

Question: What is *Mubaah*?
Answer: This is that act which can either be carried out or left out. Neither are there rewards for carrying it out, nor any punishment for neglecting it.

Question: What is the time for the Fajr salaah?
Answer: Approximately 1½ hours before sunrise, light will be seen on the Eastern horizon. This white light begins from the earth and extends upwards like a pillar. This is called the *Subh Kaadhib* (false dawn). The first whiteness of *Subh Kaadhib* lasts for a short while and then disappears. Thereafter, another light appears on the eastern horizon, which spreads from right to left. In other words, it spreads across the Eastern horizon, and does not only extend upwards. This is called *Subh Saadiq* (true dawn). The time for Fajr begins from *Subh Saadiq*, and lasts till sunrise. It comes to an end as soon as even a small part of the sun begins to show on the horizon.

Question: What is the Mustahab time to perform the Fajr salaah?
Answer: When the light is clearly visible. The time between the Fajr salaah and sunrise should be long enough so that the salaah can be performed according to the Sunnah, with enough time thereafter to repeat the salaah in the Sunnah manner (should the salaah have to be repeated for some reason). It is best (Mustahab) to perform the salaah at such a time.

Question: What is the time for the Zuhr salaah?
Answer: The time for the Zuhr salaah starts after the sun starts to decline immediately after noon. The time for the Zuhr salaah ends when the shadow of something is twice its length plus the length at the time of noon.

Question: What is the Mustahab time for the Zuhr salaah?

Answer: During summer, the Zuhr salaah should be delayed till the severe heat of the sun diminishes. During winter, it is Mustahab to perform Zuhr at the earliest possible time. However, it must be remembered that the Zuhr salaah must be performed before one Mithal.

Question: What is the time for the Asr salaah?
Answer: When the time for the Zuhr salaah ends (when the shadow of something is twice its length plus the length at the time of noon), then the time for the Asr salaah starts. The time for Asr then lasts until sunset. However, it will be Makrooh to perform the Asr salaah when the sun's rays weaken and the sun appears to be yellow. The salaah needs to be performed before this.

Question: What is the time for the Maghrib salaah?
Answer: The time for the Maghrib salaah starts after sunset and lasts until the *Shafaq* disappears.

Question: What is the *Shafaq*?
Answer: *Shafaq* is that whiteness or redness that appears in the Western horizon of the sky after sunset. For a while immediately after sunset, the sky is red on the Western horizon. This is called *Shafaq Ahmar*. After this red light disappears, a white light lasts for a while. This white light is called *Shafaq Abyadh*. When the white light also disappears, the entire sky looks the same. The time for Maghrib ends when the *Shafaq Abyadh* disappears.

Question: What is the Mustahab time for the Maghrib salaah?

Answer: It is Mustahab to perform the Maghrib salaah at the earliest possible time. It is Makrooh to delay it any later without a valid excuse.

Question: What is the time for the Isha salaah?
Answer: The time for the Isha salaah starts after the white light (*Shafaq Abyadh*) disappears and lasts until immediately before the *Subh Saadiq*.

Question: What is the Mustahab time for the Isha salaah?
Answer: It is Mustahab to perform the Isha salaah before the first third of the night ends. It is *Mubaah* to perform it until half the night has passed. However, it will be Makrooh to delay Isha after half the night.

Question: What is the time for the Witr salaah?
Answer: The time for the Witr salaah is the same as that for the Isha salaah. **However, the Witr salaah cannot be performed before the Isha salaah,** but anytime afterwards.

Question: What is the Mustahab time for the Witr salaah?
Answer: If a person is confident that he will awaken during the closing hours of the night, it will be Mustahab for him to perform the Witr salaah then. However, if he is not sure about himself, then it would be best for him to perform the Witr salaah before retiring to bed.

The Sixth Precondition (Shart) of Salaah: Facing the Qibla

Question: What is mean by facing the Qibla?
Answer: It refers to facing in the direction of the Qibla when performing salaah.

Question: What is the Qibla of the Muslims?
Answer: The Qibla of the Muslims is the Kabah, which is a cube shaped structure in the Arabian city of Makkah. The Kabah is also known as the *Kabatullah*, the *Baytullaah* and the *Baytul Haraam*.

Question: In which direction is the Qibla?
Answer: From India, Burma and Bengal, the direction of the Qibla is to the west because these areas lie to the east of Makkah. For South Africans it is North north east.

Question: What if a sick person cannot turn to face towards the Qibla?
Answer: If there is none to assist him or it would be harmful to turn him, he may face in whichever direction is convenient.

The Seventh Precondition (Shart) of Salaah: The Intention

Question: What is Niyyah?
Answer: Niyyah refers to the intention of the heart.

Question: What intention does this refer to?
Answer: It is necessary that a person makes the intention to perform only the salaah he is performing. For example, if he is performing the Fajr salaah, he must have the intention to perform this Fajr salaah. If he is performing a Qadhaa salaah, he must have the intention to perform a particular Qadhaa salaah of a particular day. If he is following an Imaam, he must also have the intention to do so.

Question: What about verbally stating the intention?
Answer: While it is Mustahab to verbally state the intention, there will be no harm if it is not verbally stated.

Question: How should the intention for Nafl salaah be made?
Answer: All that it is necessary for the intention of Nafl salaah is that one intends to perform Nafl salaah. This intention is sufficient for the Sunnah and Taraaweeh salaahs as well.

The Adhaan

Question: What is the Adhaan?
Answer: The literal meaning of the word Adhaan is an announcement. In terms of the Shari'ah, it refers to announcing specified salaahs using specified words. The words of the Adhaan have passed in the first part of *Taleemul Islaam*.

Question: Is the Adhaan Fardh (obligatory) or Sunnah?
Answer: The Adhaan is Sunnah. However, because the Adhaan is a hallmark of Islaam, it is a much emphasised Sunnah.

Question: For which salaahs is it Sunnah to call out the Adhaan?
Answer: The Adhaan is Sunnah for the five daily Fardh salaahs as well as for the Jumu'ah salaah. It is not Sunnah for any other salaah.

Question: When is the Adhaan to be called out?
Answer: The Adhaan for each salaah will be called out within the time of that salaah. If the Adhaan is called out before the time of the salaah, it will need to be repeated.

Question: What is the Mustahab manner of calling out the Adhaan?
Answer: The following seven acts are Mustahab when calling out the Adhaan:

To stand facing the Qibla

To say the words of the Adhaan slowly without rushing
To place the index fingers in the ears
To call out the Adhaan from a high place
To call out the Adhaan in a loud voice
The face should be turned to the right when saying "*Hayya alas salaah*" and to the left when saying "*Hayya alal Falaah*"
To say "*As Salaatu Khayrum Minan Nowm*" twice after *Hayya alal Falaah*" during the Fajr Adhaan

Question: What is the Iqaamah?
Answer: The Iqaamah is called out immediately before the Fardh salaah and comprises of the words of the Adhaan with the addition of the phrase "*Qad Qaamatis Salaah*" twice after "*Hayya alal Falaah*".

Question: What is the status of the Iqaamah?
Answer: The Iqaamah is also Sunnah before the Fardh salaahs and no other salaah.

Question: Is the Adhaan and Iqaamah Sunnah for women as well?
Answer: No, it is Sunnah only for men.

Question: What if the Adhaan or Iqaamah is called out without being in the state of wudhu?

Answer: Although it is permissible to call out the Adhaan without wudhu, it is wrong to make a habit of it. To call out the Iqaamah without wudhu is Makrooh.

Question: Does a person need to call out the Adhaan and Iqaamah when he has to perform salaah at home for some reason?
Answer: Although the Adhaan and Iqaamah called out in the local Masjid will suffice for him as well, it will be best if he does call out his own Adhaan and Iqaamah.

Question: Does a Musaafir need to call out the Adhaan and Iqaamah when he performs salaah?
Answer: The Musaafir should call out both the Adhaan and Iqaamah when he is outside an area (where the Adhaan and Iqaamah are called out), but there will be no harm if he calls out only the Iqaamah. However, it is Makrooh for him to omit both the Adhaan and the Iqaamah.

Question: Is it permissible for one person to call out the Adhaan and another to call out the Iqaamah?
Answer: There is no harm in this if the person calling out the Adhaan is not present at the time of the Iqaamah or if he willingly permits someone

else to call out the Iqaamah. However, it will be Makrooh for a second person to call out the Iqaamah when the one calling out the Adhaan is not happy about it.

Question: How long after the Adhaan should the Iqaamah be called out?
Answer: Apart from the occasion of Maghrib, there needs to be so much time between the Adhaan and Iqaamah that a person who is eating or relieving himself can complete what he is doing and then join the salaah in Jamaa'ah. A for the occasion of the Maghrib salaah, the duration between the Adhaan and Iqaamah should only be as long as it takes to recite three short verses of the Qur'aan.

Question: What about replying to the Adhaan and Iqaamah?
Answer: It is Mustahab to reply to both the Adhaan and the Iqaamah and this is done by repeating the words of the Adhaan and Iqaamah after the Mu'adhin says them. However, when the Mu'adhin says, "*Hayya alas salaah*" and "*Hayya alal Falaah*", one should say, "*Laa Howla wa Laa Quwwata Illa Billaah*".

In the Fajr Adhaan, after the Mu'adhin says, "*As Salaatu Khayrum Minan Nowm*", one should say, "*Sadaqta wa Barirta*". After the words "*Qad Qaamatis Salaah*" in the Iqaamah, one should recite "*Aqaamahallaahu wa Adaamahaa*".

Question: What du'aa should be recited after the Adhaan?
Answer: The du'aa is:

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"Allahumma-Rabba-haadhi-hid-da'watut-Taamati-Wa-Salaatil-Qaa'imati-Aati-Muhammadanil-Waseelata-wal-Fadheelata-Wab'ath-hu-Maqaamam-Mahmood-danil-ladhi-Wa'ad-tahu-Innaka-Laa-tukhliful-mee'aad

The Arkaan (Pillars) of Salaah

Question: What is meant by the *Arkaan* of salaah?
Answer: The *Arkaan* are those factors in salaah that are Fardh (obligatory). The word *Arkaan* is the plural of the word *Rukn*.

Question: How many acts are Fardh (obligatory) in salaah?
Answer: Those acts that are Fardh in salaah are:

1. The Takbeer Tahreema
2. Qiyaam, i.e. standing up straight
3. Qiraa'ah, i.e. reciting the Qur'aan
4. Ruku
5. Sajdah
6. Qa'dah Akheera, i.e. sitting after the last Rakaah for the duration of reciting Tashahhud.

Note that the Takbeer Tahreema is a *Shart* (precondition) of salaah and not a *Rukn*.

Question: Why has the Takbeer Tahreema been mentioned amongst the Arkaan when it is a Shart?
Answer: It has been mentioned amongst them because it precedes them without any separation.

The Takbeer Tahreema

Question: What is meant by Takbeer Tahreema?
Answer: When "Allaahu Akbar" is recited, this is called Takbeer. Because the salaah is started with this Takbeer that makes all other actions Haraam, it is called the Takbeer Tahreema.

Question: Can the Takbeer Tahreema of the Fardh salaah be recited in a bend posture?
Answer: Not at all. When a person is capable, it is a precondition for him to recite the Takbeer Tahreema in an upright posture.

The First Rukn: Qiyaam

Question: What is Qiyaam?
Answer: Qiyaam refers to standing upright in a manner that it is not possible to touch the knees with the fingers.

Question: How long is the Qiyaam Fardh and in which salaahs?
Answer: Qiyaam is Fardh (obligatory) in the Fardh and Waajib salaahs for as long as it takes one to recite the Qiraa'ah.

Question: What if one is unable to stand?
Answer: It is permissible to perform the Fardh and Waajib salaahs in a sitting position when one is too ill to stand or cannot do so for fear of an enemy or another danger.

Question: What about Qiyaam in the Nafl salaahs?
Answer: It is not Fardh (obligatory) to stand in the Nafl salaah and it is permissible to sit in these salaahs without excuse. However, this will cause the rewards to be halved.

The Second Rukn: Qiraa'ah

Question: What is meant by Qiraa'ah?
Answer: Qiraa'ah refers to the recitation of the Qur'aan.

Question: How much of the Qur'aan is it necessary to recite in salaah?
Answer: It is Fardh (obligatory) to recite at least one verse of the Qur'aan and Waajib (compulsory) to recite Surah Faatiha. It is also Waajib (compulsory) to recite a Surah, one long verse or three short verses of the Qur'aan after the Surah Faatiha in the first two Rakaahs of the Fardh salaahs, all three Rakaahs of the Witr salaah and all the Rakaahs of the Sunnah and Nafl salaahs.

Question: Is it Waajib to recite Surah Faatiha in all the Rakaahs of all salaahs?
Answer: It is Waajib (compulsory) to recite Surah Faatiha in all Rakaahs of all salaahs (Fardh, Waajib, Sunnah and Nafl) except for the 3rd and 4th Rakaahs of the Fardh salaahs.

Question: What if a person does not even know a single verse of the Qur'aan?
Answer: He may recite *Subhaanallaah or Alhamdu Lillaah* and do his best to learn as much of the Qur'aan as he can.

It will be Fardh for him to learn the amount of Qiraa’ah that is Fardh and Waajib to learn the amount that is Waajib. A person who does not learn this amount of Qiraa’ah will be regarded as a sinner.

Question: In which salaahs is the Qiraa’ah supposed to be audible?
Answer: It is Waajib (compulsory) for the Imaam to recite the Qiraa’ah audibly in the first two Rakaahs of the Maghrib and Isha salaahs and in all the Rakaahs of the Fajr salaah, Jumu’ah salaah, Eid salaahs, Taraaweeh salaah and Witr salaah during Ramadhaan.

Question: In which salaahs should the Qiraa’ah be inaudible?
Answer: In all Rakaahs of the Zuhr and Asr salaahs, both the Imaam as well as the Munfarid (the one performing salaat alone) should recite the Qiraa’ah inaudibly. The same will apply to the Munfarid performing the Witr salaah.

Question: What is the extent of audible Qiraa’ah?
Answer: The minimum extent of inaudible Qiraa’ah is to be able to hear oneself recite and the maximum extent of audible Qiraa’ah is for someone standing next to one to be able to hear one recite.

Question: What are salaahs called in which the Qiraa’ah is audible?
Answer: Such a salaah is called Jahri salaah, since Jahr refers to audible recitation.

Question: What are salaahs called in which the Qiraa’ah is inaudible?

Answer: Such a salaah is called Sirri salaah, since Sirr refers to inaudible recitation.

Question: Will it be permissible for a person to think of the verses without actually reciting them?
Answer: The salaah will not be valid when the words of the Qiraa'ah are merely thought of. It is necessary to verbally recite it.

The Third & Fourth Rukn: Ruku & Sajdah

Question: What is the minimum extent of Ruku?
Answer: The minimum extent of Ruku is to bow as low as to allow the hands to reach the knees.

Question: What is the Masnoon method of performing Ruku?
Answer: One should bow down with the head and waist levelled with each other, the arms away from the sides and with the hands firmly grasping the knees.

Question: How will a person perform Ruku when he is so old and bent that he appears to be in the Ruku posture all the time?
Answer: His Ruku will be done by indicating Ruku through bending his head.

Question: What is Sajdah?
Answer: Sajdah refers to placing the forehead upon the ground.

Question: Will the Sajdah be valid if only the forehead or nose touched the ground?

Answer: It will be valid when a person does so due to a valid excuse. However, if (without excuse) only a person's forehead touched the ground and not his nose, then the Sajdah will be valid, though Makrooh. On the other hand, if (without excuse) only a person's nose touched the ground and not his forehead, then the Sajdah will **not** be valid.

Question: Is only one Sajdah Fardh in every Rakaah or both Sajdahs?
Answer: Both are Fardh.

Question: What if a person's nose and forehead are injured?
Answer: It will suffice for the person to use an indication of the head to denote the Sajdah.

Question: What should be the duration between the two Sajdahs?
Answer: One should first sit upright before proceeding for the second Sajdah.

Question: If there is a large crowd of people during occasions such as Eid or Jumu'ah, will it be permissible for a person to perform the Sajdah on the back of the person in front of him?
Answer: Yes, it is permissible.

The Fifth Rukn: Qa'dah Akheera

Question: What duration of the Qa'dah Akheera (last sitting) is Fardh?
Answer: It is Fardh to sit in the Qa'dah Akheera until one recites the words "*Abduhu wa Rasoolu*" in the Tashahhud.

Question: In which salaahs is it Fardh to sit for the Qa'dah Akheera?
Answer: The Qa'dah Akheera is Fardh in all salaahs, whether Fardh, Waajib, Sunnah or Nafl.

The Waajibaat of Salaah

Question: What is meant by the Waajibaat of salaah?
Answer: The Waajibaat of salaah are those acts of salaah that are compulsory, but, if omitted by error, may be compensated for by performing the Sajdah Sahw. However, the salaah will be rendered invalid if the Sajdah Sahw is not performed or if the act was purposely omitted.

Question: How many Waajibaat are there in salaah?
Answer: There are 14 Waajibaat in salaah:

1. Reciting Qiraa'ah only in the first two Rakaahs of the Fardh salaahs
2. Reciting Surah Faatiha in all the Rakaahs of Waajib, Sunnah and Nafl salaahs apart from the 3rd and 4th Rakaahs of the Fardh salaahs
3. Joining some Qiraa'ah to Surah Faatiha in the first two Rakaahs of the Fardh salaahs as well as in all the Rakaahs of the Sunnah and Nafl salaahs
4. Reciting Surah Faatiha before the Surah
5. Reciting the Qiraa'ah and performing the Ruku and Sajdah in the proper sequence in all Rakaahs
6. Ta'deel Arkaan, i.e. performing Ruku, Sajdah and the other postures unhurriedly
7. Qawmah, i.e. standing up straight after Ruku (before Sajdah)

8. Jalsah, i.e. sitting up straight between the two Sajdahs
9. Qa'dah Oola, i.e. to sit for the duration of Tashahhud after the second Rakaah of a salaah that comprises of three or four Rakaahs
10. Reciting Tashahhud (At-Tahiyyaat…) in both Qa'dahs (Qa'dah Oola and Qa'dah Akheera)
11. Ending the salaah with the words, "*As-Salaamu-Alaykum-wa-Rahmatullah*"
12. For the Imaam to recite Qiraa'ah loudly in Fajr, Maghrib, Isha, Eid salaah, as well as in the Taraaweeh and Witr (in Ramadhaan). Also for him to recite the Qiraa'ah softly in Zuhr and Asr salaahs
13. Saying the Takbeer (*Allaahu Akbar*) before reciting Du'aa Qunoot in the Witr salaah and to recite the Du'aa Qunoot in the Witr salaah
14. Saying an extra six Takbeers in both the Eid salaahs

The Sunan of Salaah

Question: What is meant by the Sunan of salaah?
Answer: A Sunnah is that act which is proven from Rasulullaah ρ, but it's importance is not as well substantiated as a Fardh or a Waajib. If any Sunnah act is forgotten in salaah, the salaah will not break, nor will it be necessary to make Sajdah Sahw. However, a person will be blameworthy if he intentionally leaves out any Sunnah act.

Question: How many Sunan are there in salaah?
Answer: The Sunan of salaah are 21:

1. Before the Takbeer Tahreema, to lift the hands up to the ears

2. When doing this, the fingers of both hands must be relaxed (not close together, nor wide apart), and the palms should face the Qibla
3. To stand straight up when saying the Takbeer Tahreema, without bowing the head
4. For the Imaam to say the Takbeer Tahreema and the Takbeers loud enough for everyone to hear
5. To fold the hands beneath the navel with the right hand upon the left
6. To recite the Thanaa only in the first Rakaah immediately after the Takbeer Tahreema
7. After the Thanaa, to recite the Ta’awwudh
8. To recite the Tasmiya after Ta’awwudh
9. To recite only Surah Faatiha in the third and fourth Rakaahs of a Fardh salaah
10. To say Aameen after Surah Faatiha
11. To recite the Thanaa, Ta’awwudh, Tasmiya and Aameen silently
12. To recite the Sunnah Qiraa’ah, which is specified for every Fardh salaah; i.e. to recite that amount of the Qur'aan which is Sunnah to recite
13. To recite the Tasbeeh thrice in Ruku and Sajdah
14. To keep the back straight in Ruku, with the head level with the back and to grasp the knees with the fingers spread apart in Ruku
15. For the Imaam to say, “Sami-Allahu-liman-Hamida” when getting up from Ruku (and into Qaumah), and for the Muqtadi to say “Rabbanaa-lakal-Hamd” thereafter. The person performing salaah on his own should recite both
16. When going into Sajdah, to first place the knees, then the hands, then the nose, and finally, the forehead on the ground

17. To spread out the left foot and sit on it while in Qa'dah and Jalsah. The right foot must be kept upright so that the toes point to the Qibla. The hands must then be placed on the thighs
18. When reciting the Tashahhud, the index finger must be pointed upwards when saying the words, "Ash-hadu-Allaa-ilaaha"
19. To recite Durood after Tashahhud in the Qa'dah Akheera
20. To recite the du'aa after Durood
21. To turn the face to the right and the left when making Salaam

The Mustahabbaat of Salaah

Question: How many factors are Mustahab in salaah?
Answer: There are five Mustahabbaat in salaah.

1. To remove the hands from the sleeves when calling out the Takbeer Tahreema
2. For a person performing salaah alone to recite the Tasbeeh of Ruku and Sajdah more than three times
3. To keep the eyes:
    - On the place of Sajdah while in Qiyaam
    - On the feet while in Ruku
    - On the lap while in Qa'dah and Jalsah
    - On the shoulders while making Salaam
4. To withhold a cough as much as possible
5. To keep the mouth closed when yawning. If the mouth cannot be kept closed, it must be covered with the back of the right hand while in Qiyaam and with the back of the left hand while in any other posture

The Method of Performing Salaah

When one has the intention of performing salaah, he should:

- Rid himself of all visible impurities as well as Hadath Akbar and Hadath Asghar
- Wear clean clothes
- Stand on a clean place
- Stand facing the Qibla with the feet spaced approximately four fingers apart
- Make the Niyyah (intention) for the salaah one intends performing. This may be uttered by stating the name of the salaah
- Lift both hands to the ears, saying "Allahu Akbar", with the fingers spaced normally and the palms facing the Qibla. The thumbs need to be level with the earlobes
- Fold the hands beneath the navel with the palm of the right hand upon the back of the left hand and the thumb and little fingers of the right hand forming a ring around the wrist of the left hand and the other three fingers held together upon the left forearm
- After folding the hands, first read Thanaa with the gazes fixed upon the place of Sajdah (this is all the Muqtadi will recite before remaining silent and listening to the Imaam)
- Then recite Ta'awwudh and Tasmiyyah
- Recite Surah Faatiha
- After reading Surah Faatiha, say "Aameen" softly and then read any other Surah. The recitation needs to be clear and accurate
- Then say "Allaahu Akbar" and proceed into Ruku

- In Ruku, spread the fingers out and hold firmly on to the knees
- The legs should be straight and the back must be level with the head in a manner that a jug of water may be able to stand upon the back. The calves need to be straight and the arms away from the sides
- Recite the Tasbeeh for Ruku three, five or seven times in Ruku
- Thereafter, recite the Tasmeeya and stand straight up in Qaumah
- While standing, recite the Tahmeed. The Imaam will recite only the Tasmeeya, the Muqtadi only Tahmeed and the person performing salaah on his own (Munfarid) should recite both
- Then recite "Allaahu Akbar" and go into Sajdah
- When going into Sajdah, first put the knees on the ground, and then the hands
- Put the head down between the hands in such a way that the nose touches the ground before the forehead
- The stomach must not touch the thighs when in Sajdah
- The arms must not touch the ribs when in Sajdah
- The arms must also not be placed flat on the ground
- Read the Tasbeeh for Sajdah three, five or seven times
- Then say "Allahu Akbar" and sit up straight for a short while in Jalsa
- Say "Allahu Akbar" again and make another Sajdah, just like the first one
- Say "Allahu Akbar" again and stand up straight
- When getting up from any Sajdah, first lift the forehead, then the nose, then both hands, and then the knees
- The hands should not be placed on the ground when standing up

- One Rakaah is now complete
- The second Rakaah should be started by recited the Ta’awwudh and Tasmiya (no Thanaa)
- Then, like in the first Rakaah, recite Surah Faatiha and any other Surah, followed by Ruku, Qaumah and two Sajdas with the Jalsa in between
- After the second Sajdah, sit down in Qa’dah with the right foot upright and the left foot spread flat and sat upon
- While sitting with the hands upon the thighs and fingers pointed towards the Qibla, first recite the Tashahhud

    - When reciting the Tashahhud, the fingers must be formed into a ring when saying the words, “Ash-hadu-Allaa-ilaaha,” and the index finger must be pointed upwards. The index finger will be dropped when saying, “Illallaah”
- Then recite Durood if the salaah comprises of two Rakaahs
- Recite the Du’aa after Durood
- Say the Salaam and turn the head to the right, making the intention of greeting the angels and people performing salaah on the right
- Say the Salaam and turn the head to the left, making the intention of greeting the angels and people performing salaah on the left. The intention of greeting the Imaam should also be made, depending on which side he is situated. The Imaam needs to make the intention of greeting all the followers
- Two rakaahs of salaah are now complete.
- If a person wants to perform three or four Rakaahs salaah, he must:

- Only read the Tashahhud in the Qa'dah (he will not read the Durood and the du'aa after Durood)
- After the Tashahhud, he will say "Allaahu Akbar" and stand up straight
- If he is performing Fardh salaah, he will only read Ta'awwudh, Tasmiya and Surah Faatiha (not another Surah)
- If he is performing Witr, Nafl or Sunnah salaah, then he will add another Surah after Surah Faatiha
- The remaining part of the salaah will be just like the two Rakaahs mentioned above
- After completing the salaah by saying the two Salaams, lift the hands and make the Du'aa after salaah, which is:

اللهم أنت السلام ومنك السلام تباركت يا ذا الجلال والإكرام

Another du'aa is:

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير اللهم لا مانع لما
أعطيت ولا معطي لما منعت ولا ينفع ذا الجد منك الجد